NOTES

ON

SCRIPTURE-TEXTS.

NUMBER III.

The Fall of the Angels.
The Fall of Man.
Obſerves on the Sermon on the Mount.
The Fleſh and Spirit.
The Righteouſneſs of God by Faith.
Salvation to a Believer's Houſe.

By JOHN GLAS.

Thy righteouſneſs is *an everlaſting righteouſneſs, and thy law is the truth,* Pſal. cxix. 142.

The righteouſneſs of thy teſtimonies is *everlaſting,* ℣ 144.

EDINBURGH:

Printed by W. SANDS, A. MURRAY, and J. COCHRAN. 1748.

[Price Sixpence.]

NOTES

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NUMBER III.

The Fall of the Angels.

JOHN viii. 40. 44. 45.

But now ye ſeek to kill me, a man that hath told you the truth which I have heard of God.——Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; becauſe the truth is not in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it. And becauſe I tell the truth, ye believe me not.

THE *Truth* that the *Man* Jeſus *heard of God* was, *Thou art my beloved Son, in thee I am well pleaſed*, Luke iii. 22. He heard this from the Father at the Baptiſm of *John*, who was ſent to manifeſt him to *Iſrael*, and who *bare record that this is the Son of God*, and pointed him out as *the Lamb of God that taketh away the ſin of the world*. This Truth was immediately called in queſtion, and the Faith of Jeſus tried by Satan in the Temptation. And Jeſus, when he had overcome him by the Word of God, preached this Truth; and manifeſted it, by the Prophecies of the Old Teſtament, by the Teſtimony of *John Baptiſt*, by the divine Works that he wrought even as the Father, and by the Father's Teſtimony: And he at laſt died upon it; referring to his Reſurrection, and the Glory following his Sufferings, as the full Proof of it. His Diſciples, who believed this Truth, worſhipped him; while it was the great Point of Religion with them, as with every *Jew* at that Time, to worſhip God only:

And this Point was ſtrongly held, againſt Satan, by Jeſus, who received Worſhip from the Believers of this Truth. And the *Jews*, who believed it not, ſought to kill him for it; as we ſee from John v. 16. 17. 18. *And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath day. But Jeſus anſwered them, My Father worketh hitherto, and I work. Therefore the Jews ſought the more to kill him; becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his Father, making himſelf equal with God.* John viii. 58. 59. *Jeſus ſaid unto them, Before Abraham was, I AM. Then took they up ſtones to caſt at him.* John x. 30.—33. *I and my Father are one. Then the Jews took up ſtones again to ſtone him.——For a good work we ſtone thee not; but for blaſphemy, and becauſe thou, being a man, makeſt thyſelf God.* And they at laſt paſſed a ſolemn Sentence of death on him, as a Blaſphemer, for aſſerting this Truth; which was ſoon after demonſtrated by his Reſurrection from the Dead, and by the Deſcent of the Holy Ghoſt.

While the Jews were oppoſing this Truth, they pleaded a peculiar Relation to God, as his Children by their Father *Abraham*. But they knew not that this Privilege, wherein they boaſted, was founded in their fleſhly Relation to Chriſt, that *Seed* promiſed to *Abraham*, who is the Son of God. And *Jeſus* ſignified to them, that, while they were guilty of oppoſing this Truth, they could be no otherwiſe in the Family of God, than as *Iſhmael* the Servant, the Son of the Bond-woman, was in *Abraham*'s Houſe, who was caſt out for perſecuting *Iſaac* the Son and Heir; and that the true and everlaſting Freedom of Children in God's Houſe, in diſtinction from Bond-men, is only through him who is the true Son of God. And he ſhewed them the Vanity of their boaſting in *Abraham* as their Father, when they did not the Works of *Abraham*, who rejoiced to ſee his Day afar off; but did the Deeds of another Father, even the *Devil*, who abode not in the Truth, and was a Murderer: For they ſhewed themſelves to be his *Seed*, by ſeeking to kill him who told them the Truth.

The *Truth*, then, wherein the *Devil* abode not, muſt be that ſame which *Abraham* believed and rejoiced in, and which this ſpurious Seed of *Abraham* diſbelieved and hated. And ſo we have here an Account of the Devil's Fall from his firſt Eſtate. He is here diſtinguiſhed from the Angels that ſtood, by this: He *ſtood not in the Truth*. This plainly imports, that this ſame Truth was made known to him, and ſome way acknowledged by him, before he fell; and that he fell by Apoſtaſy from it.

All the Angels are repreſented as harmoniouſly praiſing God when

when the Earth began to be formed, *Job* xxxviii. 4.—7. *Where waſt thou when I laid the foundations of the earth?* ——*when the morning ſtars ſang together, and all the ſons of God ſhouted for joy.* As they were Witneſſes, from the Beginning, to the Formation of this viſible World out of the Earth without Form and void, with the Darkneſs covering the Face of it; they could not be Strangers to the Solemnity wherewith it was finiſhed in Man, whom they ſaw made in the image of *Elohim*. And this was a very proper Occaſion for their having Notice of this great Truth, That the Son of God was to be united with his Creatures in Man, and in this Creature have Dominion over all Things that were created by him, in Heaven and Earth, viſible and inviſible, whether Thrones, or Dominions, or Principalities or Powers. Whereas the elect holy Angels ſtand in the humble Acknowledgment and Love of this Truth; the Devil, with his Angels, fell by a proud Diſaffection to it. And ſo he became a Liar, and a Murderer; as he was to the Parents of Mankind, and, after the Truth was revealed to them, ſtirred up *Cain* his Child to murder *Abel*, a Believer and Lover of it.

The Devil, when he fell from the Truth, changed the Word of God, concerning *the Tree of Knowledge of Good and Evil*, into a Lie, by a falſe Gloſs; and ſo deceived our firſt Parents, and murdered Mankind, in his Enmity to this Truth. And his Children the *Jews*, under his Influence, turned the Revelation of the Old Teſtament, concerning that *Seed*, the *Meſſiah*, into a Lie; and ſo killed the *Meſſiah* for the Truth, which they condemned as Blaſphemy.

They boaſt in vain of the Sincerity of their Inquiries, and of their Love to Truth in general, who have this Truth revealed to them as it is in the Goſpel, and yet cannot ſubmit to it: For this Truth never was, nor can be oppoſed, without that Deceit and proud Enmity, which came to be the Devil's Character, through his not ſtanding in this ſame Truth.

The Apoſtle gives this Reaſon why a *Novice*, or one newly planted in the Church, ſhould not be put in the Biſhop's Office, however he may appear otherwiſe qualified for it, *leſt, being lifted up with pride, he fall into the condemnation of the devil*, 1 Tim. iii. 6. And this lets us ſee, that the Devil fell by being lifted up with Pride: For he, finding himſelf a glorious Chief among Angels, the higheſt Order of Creatures, and far excelling Man, could not ſubmit to the Truth, could not bear the Thought, that the Son of God, condeſcending to unite himſelf with the Creatures, ſhould not take on him the Nature of Angels, but become that lower Creature Man; and, being made lower than the Angels for the ſuffering of Death, ſhould, in his human Nature,

ture, rule over Angels, as Servants to him, and his redeemed Church of Mankind. Jeſus oppoſes his own Character to this Pride in the Devil, and in thoſe who are under his Influence, when he ſays, *I have not a devil; but I honour my Father;—— and I ſeek not mine own glory.* The Oppoſition made by Men to the Truth, as it is revealed among them, flows alſo from their Pride, deſpiſing the Son of God, in whom the Father is well pleaſed; while they value themſelves by thoſe Things wherein they glory over one another, judging that it becomes God to be well pleaſed in them, beyond others whom he has not made ſo fit for Acceptance with him. For thus we ſee the Phariſee is repreſented applying for the Favour of God, *God, I thank thee, I am not as other men,—or even as this publican.* It was this Pride that moved the *Jews* to hate the Lord Jeſus; becauſe he teſtified, that their Works of Righteouſneſs were evil, and could not pleaſe God; and that he was well pleaſed in him, his beloved Son, who came to fulfil the law, which none of them were keeping, and who came down from Heaven to give his Fleſh and Blood for the Life of the World. They could not bear the Truth, by which, not the Righteous, but Sinners, were called to Repentance, and the Publicans and Harlots went into the Kingdom of God before the Phariſees. *Paul* points out this Pride as the Spring of their Oppoſition to the Goſpel, when he ſays, Rom. x. 3. *They being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.* We cannot enter into the Kingdom of Heaven, except we be converted from this Pride, that will not ſubmit to the Righteouſneſs of God; and become as little Children, receiving it as they who can do nothing to intitle themſelves to it. And, by converting us from this Pride, God tranſlates us from the Power of Darkneſs, or the Kingdom of Satan, into the Kingdom of the Son of his Love, *in whom we have redemption through his blood, even the forgiveneſs of ſins.*

The Oppoſition that Judaiſing Chriſtians made to the Truth, flowed alſo from this Pride, whereby they would glory in ſomething beſide Chriſt's Croſs. And this ſame Pride is the Root of the Antichriſtian Departure from the Faith, and of all that Oppoſition to Chriſt in the Name of Chriſt that we ſee in the World called *Chriſtian.* The Apoſtles *Peter* and *Jude* compare this Apoſtaſy of *Antichriſt* to the Fall of the Angels, 2 *Pet.* ii. 4. *Jude*, ℣ 6. *Jude* deſcribes the Sin of theſe Angels, for which they are *reſerved in everlaſting chains under darkneſs, unto the judgment of the great day*, in this Manner, *The angels which kept not their beginning, but left their own habitation.* This makes their Sin to be Apoſtaſy like that by which *Iſrael* fell in the Wilderneſs,

neſs, ℣ 5. And that from which they apoſtatized, was, ſays *Jude*, their own *Beginning*, and their proper *Habitation*. The *Beginning*, αρχη, is a Title of the Son of God, frequent in the New Teſtament, taken, as would ſeem, from *Prov.* viii. 22. where *Wiſdom* ſays, *The Lord poſſeſſed me, the Beginning, his Way, before his works from thence.* We ſee him alſo called God's *Way* by *Moſes*, *Exod.* xxxiii. 13. And Jeſus, referring to this, calls himſelf the *Way*, John xiv. 4. 5. 6. Now, this is the *Beginning*, God's *Way* to his Works, that theſe Angels kept not when they abode not in the Truth. And we may ſee from the following Scriptures, what was their native *Habitation* which they *left* when they ſtood not in the Truth, *Deut.* xxxiii. 27. *The eternal God thy refuge.* Heb. *Habitation.* Pſal. xc. 1. *Lord, thou haſt been our dwelling-place.* Pſal. xci. 1. *He that dwelleth in the ſecret place of the Moſt High, ſhall abide under the ſhadow of the Almighty;* and ℣ 9. *Becauſe thou haſt made the Lord* which is *my refuge*, even *the Moſt High, thy habitation.* Pſal. lxxi. 3. *Be thou to me for a rock of habitation.* And the Apoſtle *John*, ſpeaking of the Love of that Truth for the ſake of which Chriſtians love one another, even the Truth wherein the Devil abode not, ſays, 1 *John* iv. 15. 16. *He that dwelleth in love, dwelleth in God.*

The Devil kept not his Beginning, but left his own Habitation, by ſeeking his own Glory aſide from him who was his Beginning. And ſo, envying Man for the ſake of that Truth, which he looked on as debaſing to himſelf, he went about to deceive him, and ſought his Death, if thereby he might overthrow the Truth. Yet this ſame Oppoſition made Way for the Revelation of the Truth among fallen Mankind to his Deſtruction. And when the *Jews*, under his Influence, killed Jeſus for the Truth, this alſo ſerved to diſcover it more glorioufly, to the Deſtruction of the *Jewiſh* Nation, and the Salvation of the whole Seed of the Woman. And the Son of God, through his Death, deſtroys the Devil, and delivers his own People of all ſorts of Mankind.

And ſo ſhall the Truth always triumph over all the Deceit and Violence wherewith it can be oppoſed, to the Ruin of its Oppoſers, the *Serpent* and *his Seed.*

The Fall of Man.

GEN. iii. 1.—6.

℣ 1. *NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made:* ——

It appeared ſo in the Fact here narrated. And the New Teſtament lets us underſtand how it came to be ſo, by pointing to this Paſſage in deſcribing the Devil as the Deceiver of Mankind, *Rev.* xii. 9. *That old ſerpent, called the Devil and Satan, which deceiveth the whole world.* Rev. xx. 2. 3. *And he laid hold on the dragon, that old ſerpent, which is the Devil and Satan, and bound him a thouſand years,——that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled.* 2 Cor. xi. 3. *But I fear, leſt by any meanſ, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* See ℣ 4. 13. 14. 15. This great Subtilty of the Serpent was owing to the Poſſeſſion of the Devil. It was he that opened its Mouth to ſpeak. And the leſs it had of natural Capacity for Speech and Reaſoning upon what paſſed betwixt God and Man, it was the more fit to be his Inſtrument in this Temptation.

——*And ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?*

The Serpent's ſpeaking and talking on this Subject proper to Man, could not but ſurpriſe the Woman, conſidering its natural Unfitneſs, and call in all her Attention and Thought to the Cauſe of an Effect ſo extraordinary. And if we ſhall ſuppoſe the Serpent firſt eating of the Fruit of that Tree in the Woman's Sight, and then ſpeaking as it did; this would lead her to think of a Virtue in the Tree to enlarge the Capacity of a living Creature exceedingly in the Point of Wiſdom and Knowledge: For ſhe had a Proof of it before her, if ſhe ſaw a Creature, which was ſo far below her naturally, becoming capable to converſe with her by no other perceivable Means but the eating of that Fruit. And this would ſerve much to give Credit to the following bold Aſſertion of the Serpent, *In the day ye eat thereof, ye ſhall be as God;* and prepare her Mind to receive it. The Beginning of the Serpent's Speech is abrupt: For it has been obſerved, that the *Hebrew* Phraſe, here tranſlated *yea*, or *yea becauſe*, does not uſually begin a *Hebrew* Sentence, but ſeems to refer to ſomething going before. And what ſhould it refer to, rather than the Serpent's eating of the Tree of which it ſpeaks to the Woman? Yea, we have the very Words of *Moſes* for it, that

that the Woman was induced to eat of this Fruit, not only by what ſhe heard the Serpent ſay, but by what ſhe *ſaw*: ℣ 6. *And when the woman ſaw, that the tree was good for food,—pleaſant to the eyes, and—to be deſired to make wiſe, ſhe took of the fruit thereof, and did eat.* She could ſee the Fruit laid open to her, and behold it within as well as without, by the Serpent's eating; ſhe could obſerve the Serpent eating it with Signs of Pleaſure and Refreſhment; and ſhe could behold the Mouth of the Serpent opened to ſpeak to her as Man, upon its eating of the Fruit: And how otherwiſe could ſhe now ſee, more than before, that it was pleaſant to the Eyes, good for Food, and to be deſired to make wiſe? Thus the Serpent was more ſubtil than any living Creature of the Ground; beguiling the Woman, firſt by Action, and then by Words, both well fitted to deceive.

The Devil, poſſeſſing the Serpent, knew well where to make the Impreſſion in this Attack. He applied himſelf to the Woman, as moſt eaſily impreſſed through the Delicacy of her Conſtitution; that by her, whom God had made a Help meet for the Man, and amiable above all Creatures to him, the whole Temptation might come home upon him with the greateſt Force, through the Tenderneſs of his Affection to the Bone of his Bone, and Fleſh of his Fleſh. And ſo we find *Adam* acknowledging to God, that he was prevailed on by this to eat of the Tree whereof he commanded him that he ſhould not eat: ℣ 11. 12. *The woman whom thou gaveſt with me, ſhe gave me of the tree, and I did eat.*

Man was made to live by his Food; yet not by that alone, nor independent of the Author and Lord of his Life, who gave him his Meat whereby he ſhould live, *Gen.* i. 27. 29. and chap. ii. 7. 8. 9. 15. And this was the Tenor of the Grant, chap. ii. 16. 17. *And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayſt freely eat: but of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.* This declared Man's Dependence on God, of whom he held his Life and his Food. And it was highly proper, that he ſhould live, not by his Meat alone, but by the Word of God, that granted him Food for his Life with a Limitation and Reſerve, ſhewing his Dependence on the Author and Lord of his Life: So that his breaking through this Limitation, and eating the forbidden Meat, was renouncing his Dependence, and forfeited his Life. We ſee, in like manner, the Grant of Fleſh for Food to fallen Man reſerves the Blood, to ſhew his Dependence on the Atonement which is by Blood: And the eating of it was cutting off,

or Death, by the Law of *Moſes;* even as the New Teſtament makes it a Term of Communion in the Chriſtian Church.

And here it is to be obſerved, that God dealt with Man, from the very firſt, by Revelation, and what is called *poſitive Inſtitution;* and did not, even then, leave him to what was manifeſt in him without Revelation, as the ſole Rule of his Obedience and Subjection to God, upon which his Life depended. He naturally knew God by the Things that are made, and had a natural Senſe of Right and Wrong in his Conſcience without Revelation. But his Life depended not wholly on this. Nor was it laid upon his Conduct, regulated by his own Reaſoning, when his Reaſon was yet right. It depended on a Word of God ſpoken to him. And the Devil, as he himſelf *ſtood not in the Truth* that was revealed to him, tempted Man upon the Word that God ſpake to him, and not upon what was manifeſt in him without Revelation. His Buſineſs was, to work upon his Senſe and natural Knowledge, and to turn his Reaſoning againſt the Revelation upon which he knew his Life depended. So we find him taking occaſion from the Hunger of Jeſus, to tempt him upon the Truth which he heard of the Father, the Revelation made to him at his Baptiſm. But he ſtood firm againſt the Tempter, and foiled him, holding the Point that our firſt Parents had let go, *viz. Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The Queſtion that the Devil put in the Mouth of the Serpent to the Woman, together with what ſhe ſaw, ſerved to raiſe a Doubt in her Mind, and make her heſitate about the Goodneſs of God in the Revelation of his Will concerning the Food of their Lives, and that Tree; and likewiſe about the Truth of God in that Revelation, as they had been made to underſtand it. In like manner, he moved a Queſtion to Jeſus, and ſought to raiſe a Doubt, from the Situation wherein he found him, about the Truth that he had heard from the Father, deſiring him to ſeek a Proof of it in his preſent Condition: *Matth.* iv. 2. 3. *Jeſus——was——an hungred. And when the tempter came to him, he ſaid,* IF THOU BE THE SON OF GOD, *command that theſe ſtones be made bread;* and ℣ 6. *If thou be the Son of God, caſt thyſelf down.* And whatever Length his Temptations may come, they ordinarily begin with a Queſtion, and a Doubt moved, to draw our Attention to Reaſonings againſt Revelation.

℣ 2. 3. *And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.*

This

This Anſwer to the Devil's Queſtion has the Air of a Vindication of the divine Goodneſs in his Word with reſpect to heir Food, which ſhe declares; but, at the ſame time, it berays ſome Beginnings of a Doubt about it taking place in her Mind. For, 1. She ſhuns to call the forbidden Tree by the Name given it in the Prohibition, *The tree of the knowledge of good and evil;* as ſuſpecting, from what ſhe ſaw, that it was ſo called, not becauſe it ſerved as the Teſt to prove Good or Evil in Man, but on account of ſome Virtue in it to make wiſe; which ſhe could not reconcile with God's denying the Uſe of it on Pain of Death to Man, whom he had made for Knowledge. 2. She expreſſes the Threatening ſoftly, and ſmooths it: *Leſt ye die,* (ſays ſhe), in place of *In the day thou eateſt thereof, thou ſhalt ſurely die.* And this ſhews ſome Heſitation in her Mind about Severity in the Threatening, which, if executed as it was ſaid, ſhe could not reconcile to the Goodneſs of God. This ſhe had by applying her Mind to inquire into hidden Cauſes; which was none of her Buſineſs. It belonged not to her to reaſon about the declared Will of her Creator, to reconcile it with Appearances; but to know and do her Duty, according to the plain Command which ſhe here confeſſes.

ỳ 4. 5. *And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die: for God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as God, knowing good and evil.*

Here the Tempter purſues his Advantage, and preſſes upon that Place where the Woman's Mind began to waver and give ground: For whereas ſhe halted at the Conſiſtency of the Threatening, in its full Force, with the divine Goodneſs; he boldly denies the neceſſary Connexion betwixt Diſobedience and Death, and ſays, *Ye ſhall not ſurely die.* And then, to ſupport this, he gives ſuch a Meaning to the Name that God gave the forbidden Tree, as agreed with what ſhe *ſaw.* And from that Appearance, as a Fact, he affirms, that God gave it that Name, becauſe he knew, that, in place of dying in the Day they did eat thereof, they would become wiſe as God.

If we take *knowing good and evil* in the Devil's Senſe here, where he commences Interpreter of Revelation to Man, he muſt be ſaying ſomething like this: "Ye ſhall be moral Phi-
"loſophers, excellent Reaſoners, and Judges upon the eternal
"Fitneſs of Things: And, in place of being ſubject, as you
"are now without aſking Queſtions, to the Will of God no-
"tified to you in the ſimple Dictates of your Conſcience, or
"in Revelation, as not knowing like him what is fit for you,

" you ſhall be able to know by your own Reaſoning, what is " good and what is evil; and to judge for yourſelves, inde- " pendently of God, and from your own Inſight into the Na- " ture of Things, what is fit or unfit, and what is good and " bad: And ſo you ſhall be wiſe enough to conduct yourſelves " in this Matter, even ſuppoſing there were no God to com- " mand or direct you. And you ſhall be no leſs capable to " know and to judge how it is proper the Deity ſhould deal " with you, what he ſhould in Reaſon expect from you, and " how he ought to treat you as to happineſs or miſery." If all this was not intended at firſt by the Devil, one Thing is certain, it has appeared at laſt among Mankind whom he deceives, eſpecially among ſome who look on themſelves as the wiſeſt.

But, whatever he intended by *being as God, knowing good and evil*, it is manifeſt, that his wreſting the Word of God to Man, as he did, ſerved to corrupt Man's natural Inclination to Knowledge, and to the Imitation of God; and tended to poſſeſs his Mind with ſuch Thoughts of God, as would make him a Sinner after the Devil's own Likeneſs. For, 1. He repreſents God as dealing deceitfully with Man in his Word to him, which he perverts, and changes into a Lie. And when the divine Veracity was queſtioned in Man's Mind, it loſt Truth, and he became deceitful in conceiving of God as dealing deceitfully with him. 2. He repreſents God to our firſt Parents, as denying them the Uſe of that Tree which he knew would be more beneficial to them than any thing he had beſtowed on them. And when this took with them, they became alienated from God; Enmity took place in their Souls, and they became evil and malignant, by allowing of a Thought againſt the divine Goodneſs in forbidding them the Uſe of that Tree on Pain of Death. 3. He preſents to them *Nature* aſide from God, and points out the Power of Nature in that forbidden Tree, as able to raiſe them, without God, to a State far excelling that wherein God had placed them, even to make them wiſe as God. And when they hearkened to this, then atheiſtical Pride took poſſeſſion of their Souls. They came ſhort of the Glory of God, and began to ſeek their own Glory, aſide from their Creator, relying on Nature to make them as God, knowing good and evil. In this Manner did the Devil draw his own Image on Man; and Man became like him in *Deceit*, and *Enmity*, and *Pride*, as much as he could be without knowing that *Truth* from which the Devil apoſtatized; and ſo very fit to reſiſt and oppoſe that Truth, when it ſhould be revealed to him.

℣ 6. *And*

℣ 6. *And when the woman ſaw that the tree* was *good for food, and that it* was *pleaſant to the eyes, and a tree to be deſired to make wiſe, ſhe took of the fruit thereof, and did eat;* —

Theſe three Things, which were ſet before her Eyes by the Action of the Serpent that ſpake to her, moved her to eat of the forbidden Tree, when ſhe was perſuaded, by what it ſaid, that Death would not be the certain Conſequence of her eating. And theſe Motives affected her *Heart*, her *Soul*, and her *Mind*, or her *Soul*, *Body*, and *Spirit*; and tainted all the three *Lives* with Enmity to God, that plainly ſhewed itſelf in eating of the Tree whereof he commanded that they ſhould not eat. See *Rom.* viii. 7. And, by being thus moved to eat of that forbidden Tree, *the luſt of the fleſh, the luſt of the eyes, and the pride of life*, took the Place of that *Love* which God requires in the *whole Heart*, the *whole Soul*, and the *whole Mind*. Love to any Thing more than God, and without him, is *Luſt*. And our inclining to gratify any of our Appetites in any Point beyond the Limits ſet to them in the divine Law, is *Concupiſcence*, and Enmity againſt God; though theſe Appetites be in themſelves good, and the Gratification of them, within the Bounds of God's Law, be lawful, and right, and conſiſtent with the Love of God. The Corruption that is in the World is through Luſt in theſe three Branches, all ſpringing from this firſt Tranſgreſſion. The forbidden Tree was thought *good for Food*; and here began the *Luſt of the Fleſh*, or the Love of all ſenſual Pleaſures more than God. It was a *Deſire to the Eyes*; and here the *Luſt of the Eyes*, or Covetouſneſs, entered the human Soul. And it was *to be deſired to make wiſe*; here *Pride* and Ambition took place: For though there were not yet theſe many Things in the Life of fallen Men wherein they ſeek to glory and boaſt themſelves; yet there is none of theſe Things more boaſted in than Wiſdom, and there is no Pride of Life greater than the Pride of Knowledge. Men hardly bear Contempt as ignorant and fooliſh, and reſent nothing more than a Reflexion on their Wiſdom. And a Man's ſaying to his Brother, *Thou Fool*, is a Tranſgreſſion of the Law that ſays, *Thou ſhalt not kill*.

——*And gave alſo unto her huſband with her, and he did eat.*

His eating was from the ſame Motives, but inforced to him by the Affection betwixt him and the Woman, which was corrupted, and turned againſt God, by becoming ſubſervient to this Diſobedience. For when the Woman was deceived and in the Tranſgreſſion, her Affection to her Huſband ſhewed itſelf to be corrupted, in ſetting her on to make him partake with her, and ſo tempt him to Diſobedience. And his Affection to her

her was the Channel by which the Temptation was conveyed to his Mind; and by it the Motives to the eating of the Fruit of the Tree found Acceſs to him, and prevailed on him to eat of it. And hence came that *Shame*, which they knew not while that Paſſion was not corrupted, and before it ſerved, as it now did, to make them Tranſgreſſors of the divine Law. See *Gen.* ii. 25. & chap. iii. 6. 7. While they were innocent, they had no Cauſe of Shame or Fear. And therefore, when *Adam* hid himſelf from the Preſence of the Lord, being afraid becauſe he was naked, the Lord ſaid, *Who told thee that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat?* This Shame flowed from the Conſciouſneſs of Guilt, which they knew not before they ſinned. The Puniſhment of Sin is called in Scripture *everlaſting Shame*. And Chriſt, bearing our Sins, ſuffered *Shame*. But this *Shame* of our firſt Parents pointed to the Organs of that Connexion betwixt them, which ſerved to make *Adam* a Sinner; ſo they ſought a Covering to theſe: For as the Woman gave the Fruit to her Huſband *with her*; ſo he ſaid, *The woman, whom thou gaveſt WITH ME, ſhe gave me, and I did eat.*

The Apoſtle gives this Influence of the deceived Woman upon the Man in the firſt Tranſgreſſion, as a Reaſon why he commands the Chriſtian Woman to learn in Silence with all Subjection, and ſuffers her not to teach or dictate to the Man, 1 *Tim.* ii. 11. 12. 13. 14.

And as we have a divine Revelation that ſerves to recover us from all the diſmal Conſequences of that firſt Tranſgreſſion; let us learn from this Paſſage, to take heed of Temptations, ariſing from our Bread, or from our Inclination to the other Sex, moving us to queſtion any thing of the Truth of that Revelation, or to venture upon the Tranſgreſſion or Neglect of the leaſt Command or Inſtitution of that Revelation, with Hopes of Impunity. Let us be jealous over ourſelves, leſt by any means, as the Serpent beguiled *Eve* through his Subtilty, our Minds ſhould be corrupted from the Simplicity that is in Chriſt: And, inſtead of philoſophiſing upon the Revelation, or ſeeking any Way to be wiſe above what is written, let us believe and obey the plain ſimple Word of God, which is our greateſt Wiſdom.

GENESIS iii. 22. 23.

And Jehovah Elohim ſaid, Behold, the man is become as one of us, to know good and evil. And now, leſt he ſhould put forth his hand, and take alſo of the tree of life, and eat, and live for ever; therefore Jehovah Elohim ſent him forth from the garden of Eden, to till the ground from whence he was taken.

PARAPHRASE.

Behold Man has renounced his Dependence, and is become independent, as a divine Perſon, to know Good and Evil of himſelf, and to be his own Director by his Wiſdom and Reaſoning. With this View he ate of the forbidden Tree; and, having entered upon this Courſe, he will purſue it. And now, leſt, by doing what ſeems good to him, he ſhould preſume, that the Life forfeited by renouncing his Subjection, is due to him; and ſo take and eat of that Tree, which ſerved once as a Sign to aſſure him of Life by his Obedience, and think to live for ever by it, even as he thought to be wiſe as God by eating of the other Tree: Therefore let him be ſent forth from the Garden, where he was to live happy by his Obedience, to till the Ground from whence he was taken, till he return to his original Duſt, and ſo to feel the Effects of his Diſobedience, according to the Sentence paſſed on him.

Obſerves on the Sermon on the Mount.

MATTH. v. vi. and vii.

Obſ. I. THE *Law* of which our Lord here ſpeaks, ſaying, he *came to fulfil it*, and calling his Diſciples to obey it, is the ſame that his Apoſtle *Paul* ſpeaks of, in his Epiſtle to the *Romans*, even the *Law* that *ſaid, Thou ſhalt not covet*. And it is the ſame that his Apoſtle *James* alſo ſpeaks of, when he ſays, *Whoſoever ſhall keep the whole Law, and yet offend in one, he is guilty of all: for he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.* He calls this *the royal law, the perfect law of liberty*, and *the law of liberty* whereby we *ſhall be judged*. This is the Law that was contained in the *ten Words* that God ſpake to *Iſrael* from *Sinai*; and that is ſummed up in theſe two by our Lord, *Thou ſhalt love the Lord thy God with all thy heart, ſoul and mind*, and, *Thou ſhalt*

ſhalt love thy neighbour as thyſelf. And he ſays, *On theſe two commandments hang all the law and the prophets.* His Diſcourſe here goes upon this *Law*, even the *Law* that *ſaid to the ancients, Thou ſhalt not kill*, and, *Thou ſhalt not commit adultery.*

When he makes mention of *the Judgment*, and *the Council*, and of *the Judge*, the *Adverſary*, the *Officer*, and the *Priſon*, he refers to the Judgment in the Nation of *Iſrael*, and to what is called the *judicial Law.* But he only takes a Similitude from this, and uſes it as a Figure of the eternal Judgment that belongs to the Law as he here gives it. And he, at the ſame time, refers in the ſame way to the Service of the Tabernacle, when he ſpeaks of bringing the *Gift to the Altar:* For he uſes that only as the Type of the heavenly Altar, and heavenly Worſhip of the New Teſtament Church, or *Kingdom of Heaven;* which is inſinuated to us in this Sermon on the Mount, by what he ſays of directing our Prayers to *our Father in Heaven*, and of *ſerving God*, in oppoſition to *Mammon*, by *laying up Treaſures in Heaven*, and of looking for that *great Reward in Heaven.*

So we muſt conceive the *Law*, in this Sermon, as ſtanding quite abſtracted from its particular Application to the peculiar State of the Nation of *Iſrael*, in the *Precepts* and *Judgments* of the Covenant made with that Nation at *Sinai.*

II. It was far more eaſy to keep the Law, as it ſtood in the Covenant of *Sinai*, to be obeyed by the Nation of *Iſrael*, with the Promiſe of national Happineſs, and the Threatening of temporal Evils and Death, to be executed by the Judges, than it is to keep it according to the Account that the Lord gives of it in this Sermon.

For, in his Account, he that is angry with his Brother without a Cauſe, is liable to the Judgment as a Murderer; he that looks on a Woman to luſt after her, commits Adultery; and he that ſwears by any Oath in common Converſation, is a Taker of God's Name in vain; he that, in place of patiently bearing Wrongs, ſtudies to redreſs and defend himſelf by revenging Evil on his Enemy, and ſhews hatred to him, by neglecting to do him all the Good in his Power, tranſgreſſes the Law of Love to his Neighbour; he that gives Alms, and that prays and faſts, otherwiſe than as in the Sight of the Father in Heaven, is as if he did not theſe Duties of Religion at all; and he that lays up Treaſures for himſelf on the Earth, in place of laying them up with the Father in Heaven by Almſgiving, and who is anxious for the Future, in place of truſting him with his Life, is a covetous Man, and an Idolater, a Worſhipper of Mammon in place of God.

Surely it was not in this View of the Law that *Paul* could ſay he

he was *touching the righteouſneſs which is in the law blameleſs.* Nor could the young Man who came to Jeſus aſking what he ſhould do to inherit eternal Life, have the Commandments in this View, when he ſaid, *All theſe have I kept from my youth up.*

If the Nation of *Iſrael* kept the Letter of the Law; if they did not tranſgreſs it ſo as to be liable to Puniſhment by the Judges, this was their Righteouſneſs; and this had its Reward, even the national earthly Happineſs promiſed in God's Covenant with that Nation. A Man might be blameleſs as to this Righteouſneſs, and yet very guilty as a Tranſgreſſor of the Law in our Lord's Account of it. He loved the young Man, who could ſay, *All theſe have I kept;* becauſe he had that Righteouſneſs of the Letter, which God rewarded with the Happineſs of the earthly Inheritance: But he could not, by this Righteouſneſs, inherit eternal Life.

Yet there was a Foundation in the Law of Moſes, for the Account that the Lord here gives of it. For when that Law ſays, *Thou ſhalt not covet*, it plainly touches the Thoughts and Intents of the Heart. And this ſerved to convince him of Sin, who ſaid he was *touching the righteouſneſs which is in the law blameleſs.* We may alſo ſee the ſame Thing from that Commandment, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength:* As likewiſe from the Lord's Threatenings, by Moſes, to puniſh Men for a wicked Thought in their Hearts.

The Righteouſneſs of the Scribes and Phariſees may be called the Righteouſneſs of the Letter of the Law. But the Righteouſneſs that is called for in this Sermon, is the Righteouſneſs of the Spirit of the Law. This is far more beyond our Power than the Righteouſneſs of the Letter. And by this we may perceive that Chriſt came not to free us from the *Bondage* of the Law, and make it an eaſy *Yoke* to us, by giving down any Thing of its Demand, or by teaching us a more eaſy Way of obeying it, to make ourſelves righteous thereby. He inſiſts upon every Jot and Tittle of the Law's Demand, according to its Spirit and full Import, as well as its Letter. And he aſſures us, we cannot enter his Kingdom, except our *righteouſneſs exceed the righteouſneſs of the ſcribes and Phariſees.*

Our Lord here gives us the Spirit of the Law, as the Law of his Kingdom, the *royal* Law, which *James* calls *the perfect Law.*

III. The Law, as here delivered by the Lord Jeſus to his Diſciples, refers not to temporal Judgment, as it did when de-

livered to the Nation of *Iſrael* by *Moſes*; but it refers wholly to eternal Judgment.

The Puniſhment of Diſobedience to the Law, as here given, is, *caſting into hell*, and *hell-fire*; the ſame with *everlaſting fire*, and the *fire that never ſhall be quenched*, Matth. xviii. 8. 9. Mark ix. 45.

And the Reward here promiſed, and annexed to the required Obedience, is heavenly and eternal; *the kingdom of heaven*, the ſame with *the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. i. 11. There is nothing temporal here promiſed to the Obedient, (who are called to bear Injuries without reſenting them, and are ſuppoſed to be ſuffering Perſecution for Righteouſneſs ſake), but only the *adding* of Food and Raiment to them, ſeeking firſt the Kingdom of God, and his Righteouſneſs, in diſtinction from the Nations of this World, ſeeking what to eat and drink, and wherewith to be clothed for the future, by laying up to themſelves Treaſures on the Earth for that Purpoſe. The Reward wherewith their heavenly Father ſhall reward them openly, the Bleſſedneſs promiſed them, is no other than the *Bleſſedneſs* of being *recompenſed at the reſurrection of the juſt*. This will appear to us in the following ſcriptural View of the Beatitudes.

——*THEIRS IS THE KINGDOM OF HEAVEN.* 2 Tim. iv. 18. *And the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdom.*

——*THEY SHALL BE COMFORTED.* Rev. xxi. 4. *God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.*

——*THEY SHALL INHERIT THE EARTH.* Rev. v. 10.——*And we ſhall reign on the earth.* Chap. xx. 6. *Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.* Pſal. xxxvii. 9. 10. 11. 34. *For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth. For yet a little while, and the wicked ſhall not be.——But the meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace.——Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the earth: when the wicked are cut off, thou ſhalt ſee it.* Dan. ii. 44. *And in the days of theſe kings, ſhall the God of heaven ſet up a kingdom which never ſhall be deſtroyed. And the kingdom ſhall not be left to other people. It ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.* Chap. vii. 26. 27. *But the judgment ſhall ſit, and they ſhall take away his dominion,*

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to conſume, and to deſtroy unto the end. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High Ones, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

——*THEY SHALL BE FILLED.* Rev. vii. 16. 17. *They ſhall hunger no more, neither thirſt any more.——For the Lamb which is in the midſt of the throne, ſhall feed them.*

——*THEY SHALL OBTAIN MERCY.* Jude 21. *Looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* 2 Tim. i. 18. *The Lord grant unto him that he may find mercy of the Lord in that day.*

——*THEY SHALL SEE GOD.* Rev. xxii. 4. *They ſhall ſee his face.* Job xix. 26. *And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God.* 1 John iii. 2. 3. *When he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure.*

——*THEY SHALL BE CALLED THE CHILDREN OF GOD.* Luke xx. 36. *They—are the children of God, being the children of the reſurrection.* Rom. viii. 19. 23. *The manifeſtation of the ſons of God.——The adoption, to wit, the redemption of the body.* Rev. xxi. 7. *I will be his God, and he ſhall be my ſon.*

——*GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.* Rev. xi. 18.—*The time of the dead, that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth.*

IV. The Lord Jeſus gives us the Law here in the Shape wherein he came to fulfil it, who is the End of the Law for Righteouſneſs to every one that believeth.

He declares, that he came not to ſlacken the Demand of the Law, or to looſe the Connexion betwixt every Sin and the Curſe of God, or to make the Condition of Life and Term of Acceptance with God leſs than a perfect Obedience; but that he came to fulfil it: For he ſays, *Think not that I am come to deſtroy the law or the prophets* *. *I am not come to deſtroy, but*

* Compare chap. vii. 12. & chap. xxii. 37. 38. 39. 40.

to fulfil. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be done.*

And truly this was the great Errand upon which the Son of God came forth from the Father, and came into the World, to ſatisfy the Demand of the Law, and fulfil all Righteouſneſs for Sinners. Gal. iv. 4. 5. *But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Heb. x. 5. 6. 7. *When he cometh into the world, he ſaith, Sacrifice and offering thou didſt not will, but a body haſt thou prepared me; in burnt-offerings and ſin-offerings thou waſt not well pleaſed. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.* Pſal. xl. 8. *Thy law is within my heart.*

We ſee him profeſſing this great Undertaking, *to fulfil all righteouſneſs* for his People, at *John*'s Baptiſm, and the Father then teſtifying his being *well pleaſed in him.* Even as, when he had performed that Undertaking, and finiſhed that Work of Righteouſneſs in his Death, the Father demonſtrated himſelf *well pleaſed in him*, as having *done his will*, by raiſing him from the dead, and recompenſing his Service under the Law with that ſame glorious heavenly Reward that is ſet before us here in this Sermon on the Mount.

The Characters wherewith we ſee the Bleſſings here connected, agree to himſelf in the firſt place; and they are not to be found in their Perfection, but in him alone.— *The poor in ſpirit; —— that mourn; —— the meek; —— which hunger and thirſt after righteouſneſs; —— the merciful; —— the pure in heart; —— the peace-makers; —— which are perſecuted for righteouſneſs ſake.* And certainly no Man ever fulfilled the Law, in every Jot and Tittle, as it is here given, but he alone.

That great Reward in Heaven, which is here ſet before us,

* To fulfil the Law here, muſt be to do it fully; even as we ſee, ℣ 19. doing theſe Commands oppoſed to looſing them, juſt as fulfilling is here. But a certain Author of a Catechiſm, who pretends to confine himſelf to Scripture-words, could not forbear giving us this Gloſs on the Text, That Chriſt came fully to preach the Law. And he ſupports it by two Texts, where our Tranſlators, either in the Text or Margin, have rendered the ſame *Greek* Word, *to preach fully*. But it will appear, that in both theſe Texts the *Greek* Word ſhould have been rendered, *to fulfil*, as here, according to its uſual and proper Signification. The firſt is *Rom.* xv. 19.; where it appears, from ℣ 18. that the Apoſtle calls making the Gentiles obedient, fulfilling the Goſpel. And the other is *Col.* i. 25.; where the following Verſes ſhew, that *Paul* is ſaying, his Miniſtry fulfilled God's Word in the figurative Prophecies of the Old Teſtament.

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is no other than the Reward of the Obedience of the Son of God, made under the Law, to fulfil it for us. It was by this that we could receive the Adoption of Sons, and not by our own Service. It is only in his Right that we can receive the Reward of the Inheritance: For he is the *Son*; and, *if* he *make us free, we ſhall be free indeed.* And by this only can we Sinners look up to the holy God, as our Father, aſk of the righteous Father the Remiſſion of our Sins, truſt in him as our Father, and expect to find him our Rewarder, as we are here called to do.

Thus the Son of God hath delivered us from the Bondage of the Law, without giving down any thing of its juſt Demand: And, in place of *a yoke which we were not able to bear*, he hath made it, as *James* calls it, *the law of liberty*, to us.

V. The Lord Jeſus gives the Law to his Diſciples here, in the Shape wherein he fulfilled it, or according to the Spirit of it, to be obſerved by them, as the Proof and Evidence of their being his Diſciples, his Brethren, and ſo the Children of his Father, in diſtinction from the reſt of Mankind.

This is plain enough from his Words: *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.——Whoſoever ſhall break one of theſe leaſt commands, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven.——What reward have ye?——What do ye more than others?——Do not even the publicans ſo?——That ye may be called the children of your Father which is in heaven.——For after all theſe things do the nations ſeek: for your heavenly Father knoweth that ye have need of theſe things.——And then will I profeſs unto them, I never knew you: depart from me ye that work iniquity.* And we ſee, in the Concluſion of this Sermon, he diſtinguiſhes thoſe who are ſaved by him, and ſhall inherit his Kingdom of Heaven, from all falſe Profeſſors of his Name, and Hypocrites, who ſhall periſh from his Preſence in the Judgment, by their *hearing theſe* his *Sayings, and doing them.* Agreeably to this, the Apoſtle *James*, ſpeaking of this ſame Law, ſays to Chriſtians, *James* ii. 12. *So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.*

The Lord plainly ſuppoſes them, who hear theſe Sayings of his, and do them, believing him to be the Son of God come into the World, or made of a Woman, made under the Law, to fulfil it; and ſo looking on God as a Father through him, and having a Reſpect to that great Reward of his Obedience that the Father gives him and all his Brethren in joint Heirſhip with him. God may be called the Father of Mankind, in a Senſe wherein he is the Father of the Angels that fell, and of every living

living Creature, as well as of the Evil and the Unjuſt, upon whom he alſo makes his Sun to riſe, and his Rain deſcend, even as upon the Good and the Juſt. But, according to the Goſpel, we are not the Children of God but by Faith in Chriſt Jeſus; nor can we know the Father, but by the Faith of the Son of God. And it is evident from the whole of this Sermon, that there muſt be a Reſpect to him in doing the Things that the Lord Jeſus here ſays; and that none do them but they who know the *Name* of the *righteous Father*, which the World knew not, and which Jeſus manifeſted to his Diſciples, to whom he gave that Word he heard from the Father, and believed, *This is my beloved Son, in whom I am well pleaſed.*

This Faith then muſt be the Principle of the Obedience that the Lord here requires of his Diſciples as the Evidence of their being his Brethren, the Children of his Father: Even as their Inability to do what he ſays, is the Feebleneſs of their Faith with reſpect to his Father; as he plainly ſignifies to them, when, rebuking their Proneneſs to that *taking thought* which he forbids, he ſays, *O ye of little faith.* The Knowledge of the Son of God is their proper Light. This is their Light that muſt ſhine in their good Works to the Glory of their Father which is in Heaven. And what can be ſo proper for reconciling us Sinners to the Law of God, as the Belief of this, that our Reconciliation to God, and Acceptance with him as our Father, is only by his Son's coming *to fulfil* it? If we believe, that our Redemption from the Curſe, that is inſeparable from every Tranſgreſſion, is through his being made a Curſe for us; muſt not this Belief, ſo far as it operates on our Hearts, alienate us from all Unrighteouſneſs? And if we believe, that our Acceptance with God as his Children, is only through his Son's fulfilling the Righteouſneſs of this Law for us; will not this Belief make us have a Reſpect to all theſe Commandments, and influence us to love all this Righteouſneſs? We cannot be ſaid to have a Reſpect to the Recompence of Reward, if we love not the Righteouſneſs which intitles us to that Reward: and we are not loving it, if we be not ſtudying Conformity to it. If we look for eternal Life through Chriſt's Obedience to the Death; the Conſequence of this muſt be, our following him in that Obedience unto that Life.

We may therefore ſay, that he who regards not theſe Sayings of the Lord Jeſus, and ſtudies not to do them, believes not that the Son of God came down from Heaven to do them, and thereby to procure eternal Life for us; and that he is not founding his Hope of eternal Life on the Righteouſneſs of the Son of God, but on ſome other Ground beſide that; and ſo is as

as the *foolish builder*, that *builds* not *his house on the rock*, but *on the sand*.

And we may see, that the Faith of Christ's having come to fulfil the Law for Sinners, being the Principle of our Obedience to it, makes us walk at Liberty in doing what the Law requires, makes our Obedience free as the Obedience of Children, in distinction from the Service of Slaves. He that believeth on the Son of God, who came to fulfil the Law, *looketh* (as *James* says) *into the perfect law of liberty, and continueth*; and *being not a forgetful hearer, but a doer of the work, shall be blessed in his doing*: Whereas they who go about to establish a Righteousness of their own by the Works of the Law, are under the Curse.

VI. Though the Lord Jesus requires Perfection of his Disciples, when he gives them the perfect Law as he fulfilled it for them; yet he does not distinguish them here from other Men by the Perfection of their Obedience to this Law, or by their doing these Sayings of his without offending in one Point.

He indeed requires Perfection. And if the Demand of his perfect Law be Sincerity, then it must be the Perfection of Sincerity; which comes to the same thing. For if he require not Perfection of his Disciples, they cannot find themselves Sinners in coming short of Perfection, or offending in one Jot or Tittle; there being no Transgression where there is no Law.

But he makes not the Distinction betwixt them and other Men to lie in the Perfection of their Obedience: For he directs them to pray every Day to their Father for the Forgiveness of their Sins, even as for their daily Bread, while he distinguishes them from the Hypocrites and the Heathen in their Prayers. And with respect to this, he says, *If ye forgive not men their trespasses, neither will your Father forgive your trespasses*. As he supposes Men trespassing against them, he likewise supposes them, even when persecuted by the World for Righteousness sake, and offended by their Brethren, trespassing against their Father, and needing Forgiveness from him daily, as they daily need their Bread. Now, this is one of these Sayings of the Lord Jesus which his People, in distinction from others, must hear, and do, That they should daily pray his Father and their Father for the Forgiveness of their Sins, as they should always forgive when they pray, if they have ought against any. And he supposes not any Day to them, nor any Time when they enter their Closet to pray, wherein they have no Trespass to confess to their Father who seeth in secret, and discerns the Thoughts and Intents of the Heart. If we consider the Law as the strictest Sect of *Jews* held it, or as any sort of Men hold it when they accommodate it to their own Ability, we might say they would not

not have Sins to confeſs, they would not have Treſpaſſes to be daily forgiven: But in the ſhape wherein Jeſus Chriſt fulfilled it, and wherein he here gives it to his Diſciples, requiring Conformity to him, we cannot at any Time ſay before the Father when we pray to him, that we have now no Sin to be forgiven. For his Apoſtle *John* ſays, *If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

In that Paſſage where our Lord makes being angry with our Brother without a Cauſe, and the leaſt Expreſſions of that, to be Murder; he ſuppoſes that his Diſciples may find themſelves thus guilty, and remember that their Brother hath ſomething againſt them, when they are about to draw near to God in his Worſhip: and he commands them firſt to go and be reconciled to their Brother. In like manner we ſee him, *Matth.* chap. xviii. ſuppoſing, that his Diſciples, whom he calls *little Children*, will be treſpaſſing againſt one another; and yet, if they hear the Offended, or hear the Church, and repent of theſe Treſpaſſes, they do not forfeit the Character of little Children: For he ſays, *If he repent, thou haſt gained thy brother;* and again, *Luke* xvii. 3. 4. *Take heed to yourſelves. If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.* And when he commands his Diſciples to forgive their Brethren treſpaſſing often againſt them, as often as they repent; he moves them to this, by ſignifying in a Parable, that they are vaſtly more indebted to their heavenly Father, by their Treſpaſſes againſt his Law, than their Brethren can be to them, by the moſt frequent Treſpaſſes againſt them; and yet he forgives them aſking Forgiveneſs. But he ſhews them, that if they forgive not their Brethren, as oft as they repent of their Treſpaſſes againſt them; then they are to expect that his heavenly Father will deal with them as the Lord in the Parable with the Servant that owed him ten thouſand Talents, and would not forgive his Fellow-ſervant owing him a hundred Pence: *So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.*

From all this we may ſee, that Chriſt's Diſciples are not to be diſtinguiſhed from other Men by their fulfilling this Law as he did, or by their doing theſe his Sayings ſo as not to offend in any one of them: But they are diſtinguiſhed from other Men, and from thoſe who break one of theſe leaſt Commands, *and teach ſo*, by their daily Repentance of their Sins, and by their confeſſing

confeſſing them daily in aſking Forgiveneſs from their Father which is in Heaven. And this is like what the Lord ſays to his Diſciples of their treſpaſſing againſt one another. If the Treſpaſſer hear the Offended, if he repent and aſk Forgiveneſs, as oft as he treſpaſſes againſt him, or if he ſhall hear the Church; he muſt be forgiven, he muſt ſtill be owned and acknowledged as a Brother in all the Offices and Tokens of brotherly Love. But if he repent not, if he ſhall not hear the Offended, nor the one or two more, and if he neglect to hear the Church; then he is not to be looked on as a little Child, nor owned as a Brother, but muſt be put away from among the Brethren, as a wicked Perſon, and a Worker of Iniquity. Thus *the righteous falleth ſeven times, and riſeth again; but the wicked falls into miſchief.* And thus the Goſpel is a Doctrine of Repentance; and the Life of a Chriſtian is a Life of Repentance, and of daily Correſpondence with God in the Buſineſs of Forgiveneſs of Sins through Jeſus Chriſt.

In that Paſſage where our Lord makes looking on a Woman to luſt after her to be Adultery, he ſpeaks to his Diſciples as the Phyſician of their Souls, comparing the Irregularity of their Paſſions to a Mortification in the Members of the Body. And he ſhews them, that as a mortified Member muſt be cut off to ſave the Life of the Body, however loth we be to part with a bodily Member; even ſo muſt we part with an unlawful Paſſion to preſerve the Life of the Soul, and prevent the ſecond Death. And he ſays the very ſame, *Matth.* xviii. 8. and *Mark* ix. 47. with reſpect to that Pride whereby we are ready to deſpiſe and offend his little ones. But this Buſineſs of mortifying the Deeds of the Body through the Spirit is not finiſhed at once, is not the Work of a Day. It is the Labour of a Chriſtian, in diſtinction from thoſe who live after the Fleſh, as long as he fights the good Fight of Faith, and while the Fleſh luſts againſt the Spirit in him; that is, as long as he lives in the Body. See *Rom.* vii. 21.—24. *Gal.* v. 16. 17. & 2 *Cor.* xii. 7. 8. 9. Our Lord here ſuppoſes the Corruption of the Paſſions in his Diſciples. And he teaches them to look on every irregular Motion of the Paſſions in them, as bringing them into Danger of Hell-fire; even as a Gangrene in a bodily Part threatens Death to the whole Body. And therefore they who regard theſe Sayings of his, muſt be afraid of indulging and gratifying theſe Paſſions, as of Hell-fire. And they muſt daily ſee the Neceſſity of Repentance, and Remiſſion of Sins through his Blood; and the Neceſſity of his Grace and Strength, ſhewing itſelf perfect in Weakneſs, to reſt upon them, and preſerve them from being overcome by their Luſts continually warring againſt their Souls.

VII. Our Lord therefore gives us the Law here, as he fulfilled it, for these Purposes.

1. To convince us of Sin, and shew us the Impossibility of our becoming righteous by our doing it. And if *Paul*, who kept the Letter of the Law, found himself a Sinner and a dead Man by the Law, which said, *Thou shalt not covet;* how much more may we find ourselves condemned Sinners by these Sayings of our Lord Jesus?

2. To oblige us to depend wholly on his Righteousness, for Acceptance with God, as his Children, who hates all Iniquity, and is not to be pleased with an imperfect Righteousness. The Sacrifice of Christ alone makes us *perfect as pertaining to the conscience.* And it is only his Righteousness, demonstrated in his Resurrection, that affords *the answer of a good conscience toward God.* As this perfect Law shews them who look into it, that they are Sinners daily, they must despair of Perfection; and cannot have the Answer of a good Conscience, but by the Faith of Christ's coming to fulfil this Law for Sinners. And if we find ourselves condemned Sinners by the Authority of the Son of God in these his Sayings; then we have that same Authority, giving us the Liberty of God's Children from that Condemnation, saying he came to fulfil the Law.

3. To regulate our Repentance, and direct us in asking the Remission of our Sins daily from the Father. For if we continue looking into this perfect Law of Liberty, we shall always see both what we have to repent of, and the Room that there is for Repentance; we shall still see the Need we have of Remission, and at the same time the Ground upon which we are to ask it, and hope to obtain the blessful Sense of God's Favour forfeited by our Sin.

4. To oblige us to a daily Dependence on his Grace, sufficient to support us in the Conflict with our Lusts, and in fighting the good Fight of Faith; following him, the Captain of our Salvation, in his Obedience to the Death, unto that eternal Life which is his Reward. For these are his Commandments, who says, *He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing.*

And this is the narrow Way wherein they walk who enter in at the Gate of his Righteousness, denying their own; and so follow him, bearing their Cross after him, to eternal Life: Whereas, going about to establish a Righteousness of our own, and indulging ourselves in the Neglect of these Sayings of Jesus Christ, is going in at the wide Gate, and walking in the broad Way that leads to eternal Destruction.

The Fleſh and Spirit.

ROMANS vii.

THE *Law* in this Paſſage muſt be that ſame which ſaid, *Thou ſhalt not covet*, ℣ 7. And that is no other than the Law given by *Moſes*, that was comprehended in the *ten Words* which God ſpake on *Sinai* to *Iſrael*, and that he wrote to them on the Tables of Stone: For this is one of theſe Words.

The Apoſtle ſets this Law before us here in two very different Views, even as different as *Fleſh* and *Spirit*.

For, 1. It muſt be conſidered as the Rule of Righteouſneſs to the Nation of *Iſrael*, according to which they were to enjoy national Happineſs in the Land promiſed to their Fathers. Their Life and Happineſs as a Nation, in that good Land, depended on the national Obedience to the Commands of that Law; like as *Adam*'s Life in Paradiſe depended on his Obedience. And the Conſequence of their Diſobedience reached to their Poſterity, like *Adam*'s. For indeed it repreſented the Law given to *Adam*.

This is the *Letter* of the Law. And the State of the Nation under it, with the ſuitable Diſpoſition of the People to do the national Righteouſneſs, and to enjoy the national Happineſs annexed to it as its Reward, is called the *Fleſh*. The Apoſtle ſets the Law before us in this *carnal* View, without the *Spirit* of it, when he ſpeaks of it in this Manner, ℣ 1. *The law hath dominion over a man as long as he liveth.* ℣ 5. 6. *For when we were in the fleſh, the motions of ſin, which were by the law, did work in our members to bring forth fruit unto death: but now we are delivered from the law, that being dead wherein we were held, that we ſhould ſerve in newneſs of ſpirit, and not oldneſs of letter.*

2. The Law that ſaid, *Thou ſhalt not covet*, muſt alſo be conſidered as the Rule of Righteouſneſs to Chriſt, the promiſed Seed, *the end of the law*; who, by a true and perfect Obedience and Satisfaction to its full Demand, in name of his People of every Nation that ſhould believe in him for Righteouſneſs, was to have Right and Title for them to Life eternal from the Dead, and heavenly Happineſs. This true Righteouſneſs was prefigured by the carnal Righteouſneſs, or Righteouſneſs of the Letter; even as this true Life and Happineſs was prefigured by the fleſhly Life, or Happineſs of the Letter, in the Land of *Canaan*.

This is the *Spirit* of the Law that was given to the Nation of which Chriſt, the promiſed Seed, was to come, and that pointed at the *Subſtitution* by what it ſaid of *viſiting the iniquity*

of the fathers upon the children. And the State of the New Teſtament Church under this Spirit of the Law, with the Set of Mind and Heart that is agreeable to it, when it has taken place by the ſetting aſide of the *Letter*, is called the *newneſs of the ſpirit*, in oppoſition to the *fleſh*, and to the *oldneſs of the letter*. The Apoſtle ſpeaks of the Law in this View, when he ſays, ℣ 14. *We know that the law is ſpiritual;* and ℣ 22. *I delight in the law of God after the inward man.* And he vindicates the Law as *holy, juſt, and good*, by this Spirit of it, (℣ 7. 12. 13. 14.); without which, and ſeparate from it, it is *the law of ſin and death*, ℣ 5. 6. 23. and chap. viii. 2.

He diſtinguiſhes this Spirit of the Law from its Letter, as *another Law;* and ſets it forth as taking place by the doing away of the Letter, and as governing us ſo far as we are delivered from that Letter as a Law, and from the Diſpoſition that is ſuitable to it; as when he ſays, ℣ 4. *Ye are become dead to the law by the body of Chriſt.* ℣ 6. *But now we are delivered from the law, that being dead wherein we were held.* ℣ 22. 23. *I delight in the law of God after the inward man: but I ſee another law in my members warring againſt the law of my mind.* Chap. viii. 1. 2. *There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. For the law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.* This Diſtinction is the ſame with that betwixt the *law of works* and *the law of faith*, Rom. iii. 27. and betwixt the *two Covenants*, the *old* and the *new*, Gal. iv. 24. Heb. viii. 6.—13. The new Covenant is the Spirit of the old. And we find them diſtinguiſhed by the Names of *Letter* and *Spirit*, 2 Cor. iii. 6. 9. and of *Fleſh* and *Spirit*, Gal. iii. 3. 1 Tim. iii. 16. 1 Pet. iii. 18.

Paul, while he was *in the fleſh, ſerving in the oldneſs of the letter*, thought the carnal Righteouſneſs of the Letter ſufficient; and ſought no other Righteouſneſs, to intitle him to the Favour of God and eternal Life, but that ſame which intitled him to his Share in the carnal Life, or national Happineſs. But there was a Commandment in that ſame Law, that was the Rule of that Righteouſneſs, which ſerved to let him ſee there was more in it than he apprehended, and ſhewed him the Imperfection of his Righteouſneſs: For he tells us, ℣ 7. *I had not known ſin, but by the law: for I had not known luſt*, or concupiſcence, *except the law had ſaid, Thou ſhalt not covet.*

He who was *touching the righteouſneſs which is in the law blameleſs*, found himſelf blameable, as he perceived the Letter of the Law, that was the Rule of his Righteouſneſs, directing and commanding not only his outward Converſation, but alſo the

the Thoughts, Intents, and Affections of his Heart: For, in the Letter of that Law, God had left this Door open to lead his People in to the Spirit of it.

The Conſequence of the Commandment's coming to him in this Manner, while he was in the Fleſh, and ſerving in the Oldneſs of the Letter, behoved to be, his ſetting himſelf, with all his Might, to be blameleſs in this Point, wherein he found himſelf blameable, and to do his beſt to obey this Commandment, *Thou ſhalt not covet:* And ſeeing the Law admitted the Nation of *Iſrael* to Repentance, and Reformation of their Breaches of it, he would confeſs his Sin, bind himſelf with Vows and Reſolutions againſt it, and pray earneſtly for the divine Aſſiſtance againſt his Concupiſcence, that ſo he might be blameleſs in the Righteouſneſs of the Law. But the more he ſet his Heart on this Righteouſneſs, he would be the more ſtrongly affected to the earthly life and Happineſs annexed to it as its Reward: And therefore all his Attempts to be righteous by *not coveting*, ſerved but to quicken his Concupiſcence, and inflame his Covetouſneſs: So that, finding himſelf altogether incapable to keep the Command as it came to him, he ſaw his Sin exceeding ſinful, and found himſelf condemned to Death by that very Law by which he once thought to live. Therefore he ſays, ℣ viii. 9. 10. 11. *But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. For I was alive without the law once: but when the commandment came, ſin revived, and I died. And the commandment which* was ordained *to life, I found* to be *unto death. For ſin taking occaſion by the commandment, deceived me, and by it ſlew me.*

It was in this Situation that he came to ſee, that the Law had a higher End than the national Righteouſneſs; and that it intended no leſs a Righteouſneſs than that which is wrought by *him who*, in Reward of his Work, *is raiſed from the dead*, (℣ 4.), to live that glorious, heavenly, immortal Life, whereof the earthly Life in *Canaan* was but a Figure. And ſeeing this, he perceived the Law to be *ſpiritual*, when he found himſelf *carnal, ſold under ſin*, as he ſays ℣ 14.

Man was at firſt made and framed to live the earthly Life in Paradiſe by his own Righteouſneſs. And it was right for him to look for Life in that Way, while he was obedient to God; even as he had the Tree of Life a Sign to aſſure him, that he ſhould live by his Obedience. But after he became diſobedient, his Inclination to live by his own Righteouſneſs is Nature corrupted. And by this the Deceitfulneſs of Sin ſhews itſelf eſpecially. For every Attempt of a Sinner to live by his own Righteouſneſs, in the Way that was proper to innocent Man, is oppoſite

poſite to the *Holineſs*, *Juſtice*, and *Goodneſs* of the divine Law, and reflects on the divine *Goodneſs*, as it is infinitely oppoſite to every Tranſgreſſion of the *good* Law. The People of *Iſrael* after the Fleſh, who took up with the Letter of their Law, and were not led into the Spirit of it, ſought to live the carnal Life by the carnal Righteouſneſs. But they were condemned by that Commandment of the Law, which ſerved to ſhew the Spirituality of it; as it did in Fact to *Paul*. He was led into the Spirit of the Law. For he believed in Chriſt, *the end of the law for righteouſneſs:* He delighted in that Righteouſneſs in oppoſition to his own, and deſired above all Things to be conformed to it: He delighted in that eternal Life from the Dead, which is the Reward of it, ſo as, for the ſake of it, to give up with the earthly Life; as we ſee him profeſſing, *Philip.* iii. 8. 9. 10. 11. But, notwithſtanding this, he ſtill found his *Members*, or his Frame and Conſtitution as a corrupted Man, ſuited and agreeable to the Letter of the Law, in oppoſition to the Spirit of it. And therefore he calls that Letter *another law in his members*, and *the law of ſin in his members:* For he ſays, ℣ 21.—24. *I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death!* Though he delighted, after the inward Man, in the Spirit of the Law, which he calls the *law of God*, and *the law of his mind;* yet he found he could not be wholly conformed and altogether agreeable to this Law of his Mind, till his Body ſhould be diſſolved, and till he ſhould no more bear the Image of the earthly Man. For he found his very Frame and Conſtitution, as a Son of corrupted *Adam*, diſpoſing and ſtrongly inclining him to live the carnal Life by the carnal Righteouſneſs, in oppoſition to the ſpiritual Righteouſneſs and Life wherein he now delighted after the *inward man*, or the *new man*, Eph. iv. 21.—24. Col. iii. 9. 10. 11.

This new Principle of Conformity to the Spirit of the Law, influencing him to delight in the Redeemer's Righteouſneſs, and in the heavenly Life from the Dead as the Reward of it, made the oppoſite Principle which led and governed him before, and which he ſtill finds in his *Members*, or intwiſted with his Conſtitution, very grievous and moſt hateful to him: So that he eſteems himſelf wretched on the account of it, and deſires above all Things to be delivered from it. And this is that Striſe betwixt the Spirit and the Fleſh; for which we may alſo ſee *Gal.* v. 5. 16. 17. 18. Of this Striſe, no ſelf-righteous worldly Man, whatever

whatever Struggle he may feel within himſelf, can have any Experience, till he be renewed in the Spirit of his Mind by the Holy Ghoſt, who raiſed Jeſus from the Dead.

They who are in Chriſt Jeſus, *walk not after the fleſh.* They are not led by the Inclination to eſtabliſh their own Righteouſneſs, and to enjoy the Happineſs of the earthly Life: For if this Inclination prevail over them, they are in Captivity, and find themſelves in Bondage. *But* they walk *after the Spirit.* They are led by a prevailing Inclination and Deſire to be found in Chriſt, not having their own Righteouſneſs, but that which is by the Faith of him, and to be made conformable to his Death, if by any means they may attain to the Reſurrection of the Dead. And this is quite above Nature. This is the *new creature:* For we are *created again in Chriſt Jeſus;* and *if any man be in Chriſt, he is a new creature.* But Nature corrupted, or the *old man*, appears in unregenerate Men making the faireſt Profeſſion of Chriſtianity, by their going about to eſtabliſh a Righteouſneſs of their own upon their Chriſtian Profeſſion; even as the Jews did upon their Obſervation of the Law: For what intitles them to Church-privileges, and recommends them to the Eſteem of good Chriſtians, they will readily think ſufficient to obtain the divine Favour and everlaſting Life. And thus Men may even make a Merit of profeſſing Faith in the Righteouſneſs of Jeſus Chriſt. But while they do ſo, they will certainly deſire and ſeek after the earthly Life and Happineſs, in ſome Shape or other, more than that Life from the Dead which is in Chriſt Jeſus. They muſt be averſe from Conformity to his Death, and incapable of rejoicing in the Hope of his glorious Appearing, and heavenly Kingdom. And as the natural Deſire of the earthly Life, in corrupted Man, cannot be limited by the Law that ſaid, *Thou ſhalt not covet*, eſpecially as it is explained and applied in the Goſpel; they may ſtill be convinced of Sin, as *Paul* was: For they cannot ſtand before theſe Words, *Why call ye me Lord, and do not the things that I ſay?* and, *He that ſaith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* It is only they who are begotten again to a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead, that eſcape the Corruption that is in the World through Luſt.

Therefore we ſee a Form of Chriſtianity connected with all the worldly Intereſts and Luſts of the Profeſſors of it, and Chriſtian Teachers preaching up a national Righteouſneſs, and national Happineſs as the Reward of it. It is true, this Imitation of the Letter that is done away, is a great Corruption of Chriſtianity; and the Diſpoſition of Heart that is ſuitable it, is much

much more inexcuſable than it was in the *Jews:* For if *Iſrael* after the Fleſh, who were under the Letter, and walked only after the Fleſh, will be condemned by their Fathers, who believed in the promiſed Seed, and deſired a better Country than *Canaan*, even a heavenly, and confeſſed themſelves Strangers on the Earth; much more will Chriſtians be condemned for imitating theſe *Jews* now, when the Letter is done away, and has given place to the Spirit of it. But Nature corrupted will always work this way, and prevail in every unrenewed Man, and govern his Life and Actions; and nothing the leſs that he exerciſes himſelf much in Religion, as *Paul* did before his Converſion.

And when the Goſpel is turned by ſome into a Syſtem of moral Virtue, however it be inforced with the Motives of future Rewards and Puniſhments; yet national Happineſs, or the Benefit of worldly Society, is the firſt End of that Virtue: And ſo it ſtrengthens that Concupiſcence, which the Faith of the Son of God, and of eternal Life in him, weakens and deſtroys.

The Righteouſneſs of God by Faith.

PHILIPPIANS iii. 9.

——*And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God upon faith.*

THeſe Words are a chief Part of the notable Deſcription of the Spirit and Character of a true Chriſtian that *Paul* gives us in his own Perſon, in Oppoſition to Corrupters of the Goſpel, and falſe Chriſtians: For ſuch there were in the very Time of the Apoſtles. And as many as are made perfect, as pertaining to the Conſcience, by Chriſt's Sacrifice, muſt be the ſame Way minded as *Paul* is here. See ℣ 15. 17. 18.

It is obſervable in this Text, that he ſtates an Oppoſition betwixt his own Righteouſneſs, which is of the Law, and that which is by the Faith of Chriſt, the Righteouſneſs which is of God upon Faith, επι τη πιστει.

1. He oppoſes the Righteouſneſs by the Faith of Chriſt, to his own Righteouſneſs, which he would not have, while he deſires above all Things to be found in Chriſt having the other. Before he knew Chriſt, he was confident in his own Righteouſneſs, and ſo he was eſtranged from Chriſt. But when, upon ſeeing

ſeeing the Inſufficiency of his own Righteouſneſs, he came to know the Excellency of the Righteouſneſs which is by the Faith of him; he then counted all the Things which had been Gain to him in the way of Righteouſneſs, to be Loſs for Chriſt. And now he ſeeks not to have both theſe Righteouſneſſes together, the one in ſome Subſerviency to the other, as did the *Judaizers*; but he deſires above all Things to have the one, and to be rid of the other, as inconſiſtent with it.

Not having mine own righteouſneſs. His own Righteouſneſs, is any thing about him that can diſtinguiſh him from another Man as more fit for Acceptance with God; any Qualification or Work of his, whereby he thinks to be intitled to the Favour of God and eternal Life; ſuch as theſe Things that were Gain to him before he knew Chriſt, ℣ 4. 5. 6. 7. 8. He excelled in theſe Things, whereby, according to the Law of *Moſes*, he had a Title to the national Happineſs and Life in the Land of *Canaan*, and he ſought no other Right or Title to eternal Life. And here he oppoſes, not only theſe Things, but all Things elſe wherein he could be ſuppoſed to excel, as his own Righteouſneſs, to the Righteouſneſs which is by the Faith of Chriſt.

But that which is by the Faith of Chriſt. This is that Righteouſneſs which the Goſpel teſtifies, and calls Men to believe Chriſt hath wrought. It is the Righteouſneſs which is *by the faith of the Son of God*, Gal. ii. 20. 21; *by faith in his blood*, Rom. iii. 24. 25. 26. & chap. v. 9.; or by believing *on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification*: or by the Faith of his Reſurrection from the Dead, as Rom. x. 3.—8. 9. 10. Now, as what comes by Faith, or believing a Teſtimony, muſt be in the Truth teſtified, or in that which is believed; there muſt be a Righteouſneſs in the Teſtimony concerning Chriſt which is believed, if Righteouſneſs come by that Faith. And this is that Righteouſneſs which the Goſpel calls us to believe to have been finiſhed by Chriſt in his Death, and to have been rewarded in his Reſurrection. If we be found in Chriſt, it muſt be believing the Sufficiency of this Righteouſneſs to juſtify us. And it is utterly inconſiſtent with this Faith that unites us to Chriſt, to have any Dependence on another Righteouſneſs. And ſo it is impoſſible to be found in Chriſt having our own Righteouſneſs. Therefore the Apoſtle ſays, *Gal.* v. 4. *Chriſt is become of no effect to you, whoſoever of you are juſtified by the law; ye are fallen from grace.*

If we be intitled to Life by what we find ourſelves to be, or by what we do through any Aſſiſtance; this is our own Righteouſneſs. But if we have a Right to Life by what we believe

Chriſt to be, and to have done; then it is by the Faith of Chriſt that we are righteous.

2. He oppoſes the Righteouſneſs which is *of God*, to that which is *of the Law*.

The Law ſaith, *The man that doth theſe things, ſhall live in them;* and, *Curſed is every one that continueth not in all things*——. And this is the Law of God. But it is impoſſible for this Law to give Life to any Sinner. Though *Paul* once thought to live by it, yet when it convinced him of Sin, he found it killed him, and could not make him live: Therefore he ſays, *Rom.* iii. 20. *By the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the knowledge of ſin.* It muſt therefore not be of the Law, but of God, as God, *i. e.* Sovereign, and above the Law, that any Sinner is made righteous, and intitled to Life: *For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and a ſin-offering, condemned ſin in the fleſh; that the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit*, Rom. viii. 3. 4.

To ſet aſide his Law, and give the Sinner Life without Satisfaction to its Demand, would be to deny himſelf. But it is of him as God, to give his own Son in the place of Sinners, and to make him under the Law, to fulfil its Righteouſneſs for them, that they might live through him. And ſo it is proper to him, as Sovereign, and above the Law, to do what the Law could not do, by ſending forth his Son, made under the Law, to fulfil it in the Sinner's Name, and ſo to live by his own Obedience to the Death; that becauſe he lives, the Sinner might live alſo. And this is the Righteouſneſs which is not of the Law, but of God. For though the Law be magnified, and made more honourable, by the Son of God his doing theſe Things, and living in them, than ever it could have been otherwiſe; yet this came not of the Law, but of God's Grace, as Sovereign, and above the Law. To this agrees what is ſaid by the Apoſtle, *Rom.* iii. 21.—26. *But now without the law the righteouſneſs of God is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God through faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference: for all have ſinned, and come ſhort of the glory of God: being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus; whom God propoſed, a propitiation through the faith in his blood, to the manifeſtation of his juſtice for the paſſing over of the ſins that were before in the forbearance of God, unto the manifeſtation of his juſtice in the time that is now: that he might be juſt, and the juſtifier of him who is of the faith of Jeſus.*

Here

Here we may ſee, that the Grace whereby Believers in Chriſt are juſtified, is the Grace that propoſed Chriſt Jeſus a Propitiation for the Manifeſtation of the divine Juſtice in juſtifying.

And we may likewiſe obſerve, that to be juſtified *through faith*, is the ſame Thing to the Apoſtle with being juſtified *through the redemption that is in Chriſt Jeſus*, the Propitiation of God's providing; even as he ſays, chap. v. 9. we are *juſtified by his blood*.

And whereas he ſays, that the Righteouſneſs of God by Faith of Jeſus Chriſt is unto all, and upon all that believe: So he tells us here, that the Righteouſneſs which is by the Faith of Chriſt, and which is of God, is *upon faith*. Agreeably to this, *Rom.* i. 17. may be thus rendered, *For therein God's righteouſneſs of faith is revealed unto faith*. We know nothing of this Righteouſneſs, but by the divine Teſtimony in the Goſpel. And it comes to us no otherwiſe, but as it is revealed there to be believed. So it becomes ours in believing that Teſtimony. It is not upon our feeling or doing any thing to make us differ from others, as more fit for the divine Favour; for there is no Difference: But it is upon our believing God, that he ſent his Son to work this Righteouſneſs for the Ungodly, and hath raiſed him again from the Dead, as having fully wrought it. Thus we live, not by our own Labour, but by hearing God teſtifying that he is well pleaſed in his beloved Son.

Salvation to a Believer's Houſe.

ACTS xvi. 31.

And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

THE *Jailor*, inſtead of doing any thing to ſave himſelf, as he propoſed, is here called to believe on the Saviour, the Lord Jeſus Chriſt, for his own Salvation, and likewiſe for the Salvation of his Houſe, *i. e.* his Family, or *all his*, as ℣ 33.; moſt properly, according to Scripture-ſtyle, his Children.

There is no mention of a Houſe to the Eunuch to be ſaved with him, chap. viii. becauſe he could have none.

And if the *Jailor* believed, not only for his own Salvation, but alſo, as he was called, for the Salvation of his Houſe; all

his Houſe might as well be ſaved by that Faith, as Mens Children or Slaves were miraculouſly healed by the Parent's or Maſter's believing that Jeſus was able to do it; ſeeing the one Salvation by Faith is the Sign of the other.

But if there were no more in it than this, that all his Houſe ſhould be ſaved on the ſame Terms of believing as well as he; then it might as well have been ſaid, Thou ſhalt be ſaved, and all the Houſes in *Philippi*, or the whole World: For, according to this, there is no more Connexion in this Promiſe betwixt him and his own Houſe, than there is betwixt him and any other Man's Houſe; and no more promiſed him to his Houſe in conſequence of his believing, than to any other Houſe in the World.

There is a manifeſt Connexion betwixt Men and their Houſes in this Matter of Salvation by Faith. The Saviour would have little Children (and they were the firſt Sufferers on his account) to ſhare of the Bleſſedneſs that comes by him. And he ſaid, upon the Converſion of *Zaccheus*, *This day is ſalvation come to this houſe; foraſmuch as he alſo is the ſon of Abraham.* *Peter* preached Salvation firſt in *Jeruſalem* through Chriſt's Reſurrection, ſaying, *The promiſe is unto you, and to your children.* And when he alſo opened the Kingdom of Heaven to the Uncircumciſed, he told *Cornelius* Words whereby he and all his Houſe ſhould be ſaved. And here again the Apoſtle of the *Gentiles* ſays to an idolatrous *Gentile*, *Thou ſhalt be ſaved, and thy houſe.* Thus we read of the *Houſe* of *Criſpus*, the *Houſe* of *Stephanas*, the *Houſe* of *Lydia*, the *Houſe* of *Oneſiphorus*. And the Infants of a believing Parent are declared to be *holy*, or Members of the Church for which Chriſt gave himſelf, *that he might ſanctify and cleanſe it with the waſhing of water by the word.* See *Diſſert. on Infant-baptiſm.*

This lays a Foundation for Family-religion under the New Teſtament. For though Salvation comes not by Generation, yet it comes not by our Works, but by Faith in him who wrought Salvation for us and for our Houſes. And he that, according to his Call, believes on him, not only for his own Salvation, but alſo for the Salvation of his Houſe, is by this Faith qualified and fitted for bringing up his Children *in the nurture and admonition of the Lord*, inſtead of inſtructing them how to *eſtabliſh their own righteouſneſs*, and training them to *walk after the courſe of this world.* If our Children grow up in Alienation from Salvation by the Faith of Chriſt; we cannot excuſe ourſelves by this, that we could not communicate Grace to them, as is commonly done in this Caſe. But we ought rather to examine ourſelves, if we have indeed believed in the Saviour

for

for their Salvation, as well as for our own. And it would be very proper for us in this Caſe to take to ourſelves the Blame of not bringing them up according to this Faith to which we are called by the Goſpel with the Promiſe of Salvation to them. Therefore we ſee, that though from the Beginning there might be Chriſtians not *ruling their own houſes well*, or not *having faithful children*; yet none of theſe were admitted to bear Office in a Chriſtian Church: The Officers were the Heads of Chriſtian Houſes, the Fathers of Chriſtian Families. Yet, if a Man has indeed believed in the Saviour for the Salvation of his Houſe, as well as for his own Salvation, he cannot deſpair of his Houſe upon preſent Appearances to the contrary, but muſt ſtill hope for the Salvation of his Family, according to that which is ſpoken, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.*

Now, when it is ſaid, ℣ 32. *They ſpake unto him the word of the Lord, and to all that were in his houſe*, we may eaſily underſtand, that they ſpake to him more fully the *words whereby he and all his houſe ſhould be ſaved*; ſeeing the Word of the Lord was ſpoken for the Salvation of his whole Houſe, as well as for his own Salvation: And ſo the Word that he heard from *Paul* and *Silas*, was as much to them in his Houſe who may be ſuppoſed incapable to underſtand it, as it was to him; and concerned them, as much as him. For when he believed, not to be ſaved by what he himſelf ſhould do, but by what he was told the Saviour had already done; what hindered the Salvation of his Children to be connected with this Belief as to them, as well as his own Salvation was connected with it as to himſelf? The Word of Salvation that the *Jailor* heard was to all in his Houſe, as well as to him; even as *Peter* ſaid to the *Jews*, *The promiſe is unto you, and to your children.*

It is ſaid, ℣ 34. that he believed. And there is no Mention of any other believing but himſelf. The Text ſays, that *he believing God, rejoiced in the whole houſe*; ηγαλλιασατο πανοικι: as *Rom.* xii. 12. τη ελπιδι χαιροντες, *rejoicing in hope.* This Joy is his, who fell down before *Paul* and *Silas*, and brought them out of the Stocks in the inner Priſon, and ſaid, *Sirs, what muſt I do to be ſaved?* who took them, and waſhed their Stripes; and having brought them into his Houſe, ſet a Table to them. It was he that rejoiced, believing God. And certainly it was Matter of the greateſt Joy to him, who had been juſt before thinking of nothing but the Ruin of himſelf and Family, to find eternal Salvation in the Lord Jeſus, not only to himſelf, but to all his Houſe.

As there is not the leaſt mention here of any other Actors in this

this whole Buſineſs about Salvation, but the *Jailor* himſelf, with *Paul* and *Silas*; it will be hard to prove, and ſo to be aſſured from the Text, that the *Jailor* had any other Houſe but little Children. And how can one then be aſſured, that Salvation preached through Chriſt, and Baptiſm in his Name, (the Things mentioned relating to the Houſhold), were known not to belong to them?

If it can be known from the New Teſtament, that Baptiſm belongs not to the Infants of a believing Parent; then it may be known by the New Teſtament, that Baptiſm belongs to theſe after they become adult; being brought up in the Nurture and Admonition of the Lord, and ſo profeſſing the Faith. But has any Man ever pretended to find any Thing like an Inſtance of ſuch Baptiſm in all the New Teſtament? In all the Writings of the Apoſtles, in all their Hiſtory from the Beginning, during all the Time they lived and wrote, when many Children of baptized Parents might have grown up to profeſs the Faith, there is not the leaſt Hint of that *Ordinance* of the *Anabaptiſts*, to which they call Men to *ſubmit*, as the *fulfilling of righteouſneſs*; as if they were therein to follow Chriſt, who came to *John*'s Baptiſm profeſſing his great Undertaking to fulfil all Righteouſneſs for his People.

When all a Man's Houſe is ſaid to *fear God*, or to *believe*, and we underſtand this of all thoſe in the Houſe who are capable, the only Reaſon why Infants in the Houſe are ſuppoſed not to be included, is, becauſe they are ſuppoſed incapable of fearing God, or of believing. But this is not the Caſe with the Salvation that is preached in the Goſpel: For we cannot ſay that Infants are incapable of that Salvation. And therefore, when it is ſaid, *Thou ſhalt be ſaved, and thy houſe*, we muſt include Infants as capable of that Salvation. And when it is ſaid, one *was baptized, he and all his*, we cannot exclude his little Children, who are as capable of Baptiſm as of Salvation. For they are as capable of being waſhed with Water in the Name of the Lord by the Baptizer, whether that Waſhing be by dipping or pouring on Water, as they are of the Imputation of Righteouſneſs without Works, and of the Renewing of the Holy Ghoſt; of which they are as capable as they were of the Imputation of *Adam*'s Sin, and of the Corruption that deſcends from him.

THE END.